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Historical Sketch Of the Christian Woman's Board of Missions



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306 North Delaware Street
Indianapolis, Indiana
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ANNUAL CONVENTIONS AND RECEIPTS.

1874	Cincinnati: Collections during First Convention			\$430 00
1875	Louisville: Receipts for yr. end'g Sept. 30			770 35
1876	Indianapolis,	"	"	1,749 00
1877	St. Louis,	"	"	2,033 77
1878	Cincinnati,	"	"	2,919 42
1879	Bloomington,	"	"	3,551 24
1880	Louisville,	"	"	5,050 96
1881	Indianapolis,	"	"	7,483 50
1882	Lexington,	"	"	9,319 60
1883	Cincinnati,	"	"	10,364 55
1884	St. Louis,	"	"	14,418 55
1885	Cleveland,	"	"	16,620 09
1886	Kansas City,	"	"	18,283 63
1887	Indianapolis,	"	"	26,226 01
1888	Springfield,	"	"	27,665 26
1889	Louisville,	"	"	36,279 17
1890	Des Moines,	"	"	42,116 81
1891	Allegheny,	"	"	40,973 87
1892	Nashville,	"	"	48,222 68
1893	Chicago,	"	"	51,232 06
1894	Richmond,	"	"	59,277 04
1895	Dallas,	"	"	58,611 83
1896	Springfield,	"	"	57,622 20
1897	Indianapolis	"	"	62,600 81
Total.....				\$603,822 40

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

ANTECEDENTS.

Woman's missionary work, as a distinctive agency, is a product of the nineteenth century. The first organization for this purpose, in this country, of which we have any account, is the "Female Missionary Society," of the M. E. Church in New York, which was organized in 1819, but ceased to exist in 1861. In 1834 women of various churches in New York, learning of the deplorable condition of their heathen sisters, formed a Society to work in their behalf, but this was soon "abandoned at the urgent request of the church Boards." In 1860 Mrs. Fannie B. Mason, a missionary from Burmah, came to New York with the sad story of the wants and woes of heathen women. The result was the formation of the "Woman's Union Missionary Society," in 1861, which is still working vigorously. The various subsequent denominational Woman's Missionary Societies in the United States are outgrowths from this.

ORIGIN.

As early as October, 1869, Elder Thomas Munnell had urged the General Christian Mis-

sionary Convention, assembled at Louisville, Ky., to take steps for enlisting the Sisters in systematic missionary work, and though this was not done then, seeds were sown beside the waters, and some of them grew years after.

The inaugurator of organized mission work among the women of the Church of Christ was Mrs. Caroline N. Pearre. Replying to questions concerning this, she says in a letter written Feb. 10, 1896, "On the 10th of April, 1874, about ten o'clock in the morning, at the close of my private devotions, the thought came to me. I promptly conferred with Brother Munnell, who was then Corresponding Secretary of the General Christian Missionary Convention, to know if he thought it practicable. He responded at once, 'This is a flame of the Lord's kindling, and no man can extinguish it.' I then began to write letters to our ladies, and soon received favorable answers from all but one. She did not reply."

This encouraged Mrs. Pearre to begin the work in her home church in Iowa City, where she organized a Society about the middle of May. About the same time, a letter that she had written concerning it to Mrs. J. K. Rogers was sent to J. H. Garrison, who published it in his paper, *The Christian*, with an editorial fervently commending it to his readers. In June Isaac Errett visited Iowa City; talked the matter all over with Mrs. Pearre, was thoroughly interested, and then and there wrote a vigorous leader entitled, "Help Those Women," and sent it off for the next issue of his paper,

The Christian Standard. In this he proposed that the Sisters hold a convention at the same time with the General Convention, at Cincinnati, in the following October, to organize a woman's Board. Through the columns of *The Standard* and *The Christian*, this was kept before the people and arranged for. Already there were devout women here and there, who, in silence, were yearning for some active, responsible, yet womanly work for the Master, in place of the passive church life they were living. The words of these faithful men strengthened and encouraged all such. In fact, a few Sisters at Des Moines, Ia., under the guidance of John C. Hay, had, on the 28th of February, of that same year, banded together for local missionary work under the leadership of Mrs. C. E. Gaston, who writes, "This was the first missionary organization among our Sisters." Thus, Iowa women became the vanguard of the coming army.

ORGANIZATION.

During the summer of 1874, a number of local Societies were formed to be auxiliary to the Board that was to be organized in October. The first of these, so far as we have record, was at Indianapolis, in July. About the first of August, Societies were started at Bloomington and at Eureka, Ill., and at other points later on.

About seventy-five Sisters met in Cincinnati in response to the call for a Convention. Mrs. R. R. Sloan, of Ohio, was called to preside.

Miss Alma White was Secretary. Mrs. Pearre explained fully the purpose of the meeting, and presented plans for future work. Prayerfully and fervently the matter was considered. The result was, the Christian Woman's Board of Missions was organized October 22, 1874, on which date the Constitution was adopted, headquarters placed at Indianapolis, and national officers chosen from that locality. The Committee on Nominations was composed of one member from each of the nine States represented in the organization, namely, Pennsylvania, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Oregon, West Virginia. The officers elected were, President, Mrs. Maria Jameson; Recording Secretary, Mrs. William Wallace; Corresponding Secretary, Mrs. C. N. Pearre; Treasurer, Mrs. O. A. Burgess, all of Indianapolis, Mrs. Pearre having recently moved there. A Vice-President, a Secretary, and one or more Managers for each of the nine States were also elected, and these, all together, constituted the Executive Committee. The management of the work was given to those in and near Indianapolis, though non-resident members were allowed a proxy vote on all matters of importance.

CHOOSING OUR FIRST FIELD.

In answer to the question, "Now, for what definite field shall we work?" the following were proposed: 1. A mission in our great West. 2. A mission among our Freedmen. 3. Revival of the Jamaica Mission. 4. Support of

one or more teachers in connection with the Free Baptist Mission in India or China. All pledged themselves to abide by the decision of the majority. The merits of these several fields were fully stated and earnestly considered.

The Convention had friends scattered all through the West, many of them without church privileges. Four million slaves, ignorant and debased, had recently been freed within our borders. The deplorable condition of woman in India and China was touchingly portrayed by Dr. Graham of the Free Baptist Mission, with an appeal in their behalf. Jamaica had been a mission of our old American Christian Missionary Society for several years, in charge of J. O. Beardsley, and with encouraging success; but in 1864, in the midst of the Civil War, was abandoned for lack of funds. For ten years our seven or eight little congregations over there had been without a minister, ignorant, weak, helpless, and they kept piteously pleading, "Come over into Jamaica again and help us." It was as the prophetic Ethiopia stretching out her hands unto God. The vote was twice retaken, and was almost unanimously for Jamaica. Thus it became our first field.

FROM 1874 TO 1881.

At the close of our first Convention our collections amounted to \$430. During 1875 our cause grew slowly and steadily, but it was not

till the beginning of 1876 that our funds were sufficient for us to send out a missionary. Then W. H. Williams, of Platt City, Mo., was sent. He sailed from New York January 29, and landed in Kingston Saturday, February 5. He was warmly welcomed, and began work the next day by preaching to about thirty in the old, dark, leaky, unpainted chapel. His audiences steadily increased till the house could not hold the people. He found in Kingston about fifty disciples still faithful, all colored or black, poor, and most of them very poor. Most of the congregations in the country had ceased meeting, but a good many individual members remained faithful.

From the first he taught them, among other things, the important lesson of self-support, impressing upon them the duty and habit of systematic giving to the Lord's cause. This they cheerfully accepted, and almost without exception each pledged a definite sum weekly for repairs and current expenses. His regular work was Scripture study with the people, prayer meetings, Sunday-schools, teachers' meetings, preaching in various parts of the city and surrounding country, and visiting from house to house. The result was gradual growth. Among others who came into the church was an English gentleman, Mr. Smeeton, a Baptist, with his family. He greatly aided Bro. Williams by opening a school on his coffee plantation and gathering the people into his coffee picking rooms on Lord's Days, when he read and explained the Scriptures to them.

Later, James Tilley, also an Englishman, a convert of Mr. Spurgeon, and an active worker and Bible student, came into the church. In due time he was ordained to the ministry, and in 1878 took charge of several congregations in the mountains northward from Kingston. He was in our employ till 1884, when he came to America to more thoroughly fit himself for his work by a course of Bible study, but ere long sickened and died.

The general lack of schools on the island, and consequent ignorance of the natives, soon made it evident that we must provide for at least primary education in connection with our mission stations. We tried to do this, but found it exceedingly difficult to get efficient teachers, also suitable books and other appliances for school-work. We soon saw, too, the need of establishing a training school in Kingston, and we sent three teachers, at different times, for this work—Miss Laughlin, Miss Perkins and Miss McEwan—but the hindrances were such that it was not accomplished.

Mr. Williams resigned his work in Jamaica in August, 1879. The next April Mr. and Mrs. Isaac Tomlinson succeeded him in the mission, continuing till the close of 1881. At this date we had, besides the Kingston church, four country churches and four out stations, with about 700 members; also, several Sunday-schools and day schools. During all these years a native young man named Darby had been an efficient helper in church and school work.

In 1880 this board appropriated \$750, salary for Miss Crease, assistant to Mrs. Delaunay, of the French mission in charge of the Foreign Christian Missionary Society. In 1881 it appropriated \$500 for this assistant, and \$500 also for an assistant for Prof. Delaunay. In April, 1881, it employed Elder and Mrs. Faurot to labor among the Freedmen at Jackson, Miss. At the end of thirteen months they resigned, being called to the work at the Southern Christian Institute.

OUR MISSIONS.

JAMAICA.

When Mr. and Mrs. Tomlinson returned to the United States at the close of 1881, W. K. Azbill had been engaged to take the work there. He sailed February 3, 1882, and had charge of that field about four years. At his going the Board planned liberally for Jamaica. His term there may be called the building period. All our chapels on the island were very inferior, even the one in the city of Kingston. Those back among the mountains were mostly mere huts made of bamboo and grass, all old and much dilapidated. He built a chapel and a mission home at Kingston, and the same at Providence, a home at Kalorama, and repaired several chapels. The expense on account of the mission during these four years was about \$27,000, including salaries. During two years of this time W. S. Houchins and Sallie McEwan were employed there. On his leaving there, early in 1886, the work was

placed in charge of C. E. Randall, an Englishman who had been laboring as a Baptist missionary on the island more than twenty years, but a year before had united with the Disciples. J. W. Jenkins and R. E. Swartz were sent out in 1886, the former to Providence, remaining three years, the latter to Kingston, remaining two years. W. H. Hayden was at Kingston from July to November, 1888. On account of the difficulty of keeping American missionaries permanently in that field, Mr. Randall proposed that W. T. Moore, then in London in employ of the Foreign Board, be asked to select and send some young Englishmen for the work there. It was thought these might be more permanent, as Jamaica is under English rule. This was done, and in 1889 J. H. Versey, W. W. Rumsey and Claris Yuell came over. In 1891 H. L. Gow came. In 1890 Mr. Yuell came to America, and in '92 Mr. Rumsey came. In '93 Mr. Gow left the field. In '94 Mr. Versey returned to England. In that year Mr. Rumsey went back to Jamaica and remained till December, '96, when he again resigned and came to America.

A venerable Brother, familiarly known as Father Thompson, has aided in the work since 1884 all that his great age and feeble health would permit.

It has been fitly asked, "What is the matter? Why do not the missionaries remain there?" Yes, why? Why do not ministers remain with their churches here in America? Who can tell?

Early in 1887 Mrs. O. A. Burgess and Miss E. J. Dickinson went as a deputation to visit that mission, without expense to the Board. Their work was "to observe, inspect and report on all phases of the C. W. B. M. work in Jamaica." They sailed from New York January 19 in company with W. K. Azbill, who was going to the island on account of some unsettled business interests there. They were gone three months, and on their return made a full report, which was published in the July *Tidings* of that year.

Notwithstanding the ministry of that mission has been so changeful, the cause has grown right along; not always in numbers, but rather in the Christian character of the church members. C. E. Randall has stood heroically by in its darkest, as well as in its brightest, days. He has been as an anchor to it. His children are becoming his co-workers. For several years he and two native ministers, A. C. McHardy and P. M. Robinson, with either Mr. Versey or Mr. Rumsey most of the time, bore the burden of the work there. The task was arduous. Note some of the difficulties. The area occupied by our interests there is about twenty-nine miles long by sixteen miles wide, if measured in straight lines. This area is very irregular in shape, and is made up mostly of rocks and mountains broken into thousands of perilous steeps and precipices. Danger is imminent almost everywhere. Most of the traveling must be done on horseback along paths steep and narrow, and so winding around chasms and

over and around mountains that one must often ride thus, in slow walk, several miles to reach a point one mile direct from the starting place.

About three-fourths of the people (aside from about 15,000 whites) are black, and the other fourth are various shades of brown. All are poor, nearly all *very poor*, and *very untaught* in everything that makes people intelligent. Now in this area we have nineteen churches and one mission station, and four or five men to minister to them.

For several years very little favorable consideration was given to Jamaica. At the Dallas convention, in 1895, the committee on that field recommended that a vigorous prosecution of the work there be resumed at once; that other ministers be sent there as soon as possible, and that provision be made for the preparation of a native ministry. To speak this was one thing; to do it was quite another thing. It seemed imperative, to those having the matter in hand, that they should possess a clearer knowledge of the mission than could be obtained through correspondence. To visit Jamaica and secure the desired information C. C. Smith was chosen, because of his experience with and for the colored people of our own land, and because of his eminent fitness for it otherwise. He spent two months there early in 1896, accomplished the purpose of his going, made full report to the Board on his return, and through his addresses, and his articles in the *Tidings* and other church papers, has given to our people generally a far better

knowledge than they ever had before concerning that land of rare fertility and surpassing beauty, concerning its people, and concerning the condition of the mission. Among the things that he most earnestly counseled was a mission home at Oberlin, a chapel at Torrington (a suburb of Kingston where we opened a mission station last year), and the sending out of one or more ministers at an early date; but that the time for planting a training school there was past. Instead of this he advised that native young men of pronounced merit be sought out over there and brought to the Southern Christian Institute in Mississippi, and be there educated and trained for the ministry, and then sent back to work in Jamaica.

Early in November following, just preceding Mr. Rumsey's departure, Neil MacLeod and his sister, Miss Florence J. MacLeod, of Evansville, Ind., went over and took the work at King's Gate, in the northern part of Kingston, with two country churches, Mt. Carmel and New Bethel. About the same time, two natives of Jamaica, Louis Thomas, of the Kingston Church, and Arnold Shirley, of Fairy Hill Church, came to the Southern Christian Institute for the purpose named, being recommended for it by Bro. Randall. Our present ministerial force on the island, with their respective Districts, are: C. E. Randall, in Kingston District; Neil MacLeod, King's Gate; A. C. McHardy, Kalorama; P. M. Robinson, Berea; A. W. Meredith, Providence; Henry Morris, an aged native, Bethel; G. D. Purdy,

of Harrisville, N. Y., is under appointment to go early in 1898 to Oberlin District. The mission will then be better manned than it has ever been. The present membership of our nineteen churches there is about 1,664. Last year they raised for general church purposes about \$1,915; for missionary and special work, \$840. They have nine Christian Endeavor Societies with 286 members.

INDIA.

Our stations in India are at Bilaspur and Bina, Central Provinces; Deoghur, Bengal and Mahoba, Northwest Provinces.

Bilaspur.

In October, 1881, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society decided to co-operate in establishing a mission in India. In September, 1882, the company sailed. We sent four young women, Ada Boyd, Mary Kingsbury, Mary Graybiel and Laura V. Kinsey. G. L. Wharton and L. Norton and their wives were sent by the Foreign Board. They located at Hurda, Central Provinces. Soon Mr. and Mrs. Norton withdrew from the field, and shortly after M. D. Adams and wife were sent out. These, with Misses Kingsbury, Graybiel and Boyd, went 200 miles east from Hurda and opened a station at Bilaspur, where the Foreign Board built a bungalow, or mission home, for their workers, and we built one for ours. Later, we built a school-house and an orphanage, and in 1894 a dormitory and a hospital. These four

women have all been home on furlough, but eagerly returned to their work in India, though not all to Bilaspur. Miss Kingsbury was home on her second furlough, from the spring of 1896 to November, 1897, when she returned to India. Ella M. Maddock, of Elyria, O., accompanied her. When in Bilaspur, Miss Kingsbury has charge of the Orphanage, in which she mothers 50 or 60 otherwise motherless babies and older girls. During her absence in America, Miss Burgess, of Bina, took this work.

Miss Boyd devotes her time to zenana work, mainly. She visits about twenty-six bungalows regularly, and others occasionally. Of the twenty-six, eight are Mohammedan, the others Hindu. She is now in this country on second furlough, having landed in San Francisco, Nov. 9, from India. Miss Graybiel was busy with building, and with school and Orphanage work till her coming home in 1891. In 1892 Mrs. Bertha F. Lohr was added to the working force there, and has divided her time between the Chata school and the Gol Bazaar school, near the "Gol Bazaar" or "Circular Market." All these women are aided in their work by native helpers.

In 1888 we sent out our first medical missionaries, Drs. Arabella Merrill of Illinois, and Olivia A. Baldwin of Texas. They opened a dispensary and ministered to the sick while studying the language. The doctors came home on furlough in 1894, and are still in this country. In 1895 Dr. E. C. L. Miller and wife, Dr. Lillian B. Miller, were sent to the medical

work there. In 1890, when Miss Kingsbury returned to India from her first furlough, Miss Kate D. Lawrence of Bloomington, Ill., went with her to Bilaspur. The next year Miss Lawrence met and married Frederick W. Brown, a free Baptist minister, and they returned to America. Later he became a Disciple and has taken a medical course, from which he graduated at Ann Arbor in 1897. Our work in Bilaspur is in a prosperous condition.

Bina.

When three of our first missionaries to India went to Bilaspur, Miss Kinsey remained at Hurda. In 1887 she married Ben N. Mitchell, a missionary laboring in Bombay, under an English Methodist Board. From his own Bible study he was already in full sympathy with the principles of the Disciples. While on a visit to Bilaspur, previous to their coming to America, in 1889, he was immersed by Mr. Adams and identified himself with the Disciples of Christ. After spending four years in this country we sent them back to India in 1893, and with them Misses Ida Kinsey of Portland, Ind., and Mattie W. Burgess of St. Joseph, Mo. They opened a new station at Bina, where they labor among the English and Eurasians as well as with the other natives. Miss Kinsey has charge of two schools—one for boys, one for girls, both supported by residents. Miss Burgess, when there, does zenana work. Before going to Miss Kingsbury's work in Bilaspur, she was admitted to 15 bungalows. In front of others she

would read, sing, and tell the women the story of the cross. Mrs. Mitchell receives and attends to the orphans, sending the girls to the orphanage at Mahoba, the boys to the one at Damoh, a station of the F. C. M. S.; also visits some villages, teaching the people, and keeps house. She, like all the missionaries at all the stations, has been instant in season and out of season, feeding and caring for the starving ones during the dire famine time of the last two years. Mr. Mitchell preaches and looks after the outside work generally, in Bina and surrounding villages. He was the master-builder of his own bungalow, and it is one of the best. A. McLean was there, and says of it: "The walls are of stone; the roof is of tiles; the rafters of steel. He has planned and built for the centuries." Last year 14 persons were baptized. On April 8, 1897, was organized a Christian church in Bina, with 26 members. Of these 18 are Europeans and Eurasians, and 8 are natives. One Elder and one Deacon are English. The Treasurer is Eurasian, the Clerk is of Greek descent, and the other Deacon is a native of India.

Deoghur.

Deoghur is 200 miles west from Calcutta. The work there was begun by Miss Jane Wakefield Adam, a native of Scotland. She had long been a Baptist, closely studied her Bible and yearned for Christian union. She prayed to be sent to the darkest spot in India, was guided to Deoghur, and for seventeen years

has given herself to its enlightenment. She went independent of any church or Board, and has faithfully sowed the good seed in bazaars, temples and homes, by the roadside and among lepers. She secured a godly native evangelist to aid in the work. In 1893 she heard of our workers and their work at Bilaspur, and visited them. The visit was a mutual joy. The result, she united with the little band of Disciples there. In 1894 she came into the employ of the Christian Woman's Board of Missions, bringing her work with her. She was then 65 years old. She had a compound, but her buildings were meager. She lived in a little house on wheels nine years. Has now a somewhat better house. She needed associate workers and a home. In 1895, our Board sent to her M. Alice Spradlin and Bessie Farrar, and is now planning to build a bungalow for them. These women are lovingly known by the young people in our Mission Bands and Junior Christian Endeavor Societies as Aunt Jane and Cousins Bessie and Alice. They are busy with school and zenana work, and caring for orphans and famishing people.

Mahoba.

On returning to India in 1894 from her furlough in this country, Miss Graybiel was accompanied by Adelaide Gail Frost. They opened a new station at Mahoba, N. W. Provinces, and were cordially received by the people. Have built a bungalow and orphanage. About 70 homeless babies and young girls are

in the orphanage to be saved for Christ from want, crime and perhaps shame. In 1895 Miss Elsie H. Gordon was added to this station, also a native evangelist and his wife. In 1896, a physician, Dr. Rosa Lee Oxer, was sent out there. Mr. Wm. Burford, of South Australia, who attended the Convention at Springfield, Ill., that year kindly contributed her passage money, \$400, and Dr. Gerould, of Cleveland, her first year's salary, \$600. Miss Graybiel is her own architect and builder, housekeeper and general manager of the station.

A. McLean visited this Mission. He says, "The bungalow is surrounded by temples, shrines, idols, sacred trees, old palaces and suttee mounds. It is a light in a dark place." When the famine came on they instituted what was called the "Children's Kitchen," where within 60 days they gave out more than 19,700 meals to starving ones. They have a congregation of 23; some converts from heathenism, some from Church of England.

UNITED STATES.

The first permanent work undertaken by our Board in the home land was in Montana. In 1882 our only two churches in that territory, at Helena and Deer Lodge, under the leadership of Wm. L. Irvine and Massena Bulard, proposed to the Board that they would raise \$1,000 provided we would furnish an additional \$1,000, to put an evangelist in that field. As a consequence, in October, 1883, M. L. Streator and Galen Wood, both of Ohio,

took charge of those two churches, respectively. Neither had a church building, but each congregation met in a court-house. Helena had thirty-eight members, Deer Lodge forty-three. Each congregation proceeded to build a house of worship the next year. Also, in 1884 congregations were organized, and church houses were begun in Corvallis and Anaconda, with W. D. Lear minister at the former, and J. L. Phoenix at the latter place, and preaching was begun at several other points. From latest reports there are 16 organized congregations of Disciples in the State; houses of worship, 12; preachers, 10; mission outposts, 3; church members, 1,052; value of church property, \$76,266, on which is an indebtedness of \$12,830. But few pastorates have been longer than three years. The longest was Galen Wood's, at Butte, six years. More than half have been two years or less. Corvallis was the first church to become self-supporting.

In 1887 it was decided to employ a Territorial Evangelist. M. L. Streator was called to this work and began January 1, 1888. In 1891 the Colorado Christian Missionary Society, through its State Board, besought the C. W. B. M. to send Mr. Streator to that State for a time, and to appropriate \$1,000 to place with \$1,000 that they would raise, to start the work there. This was complied with, and for two years he divided his time between Colorado and Montana. We have made appropriations annually to Colorado since 1891. These are made, not to the churches directly, but to the

State Board, which places it where it seems most needed. Those to Montana are made, part to the churches and part to the Montana Christian Association. In 1892 Ogden, Utah, was taken under our care. In 1893 Mr. Streator was made Evangelist for the West, located at Denver, and given the oversight of our work in Colorado, Utah and Montana. The engagement for this work closes Dec. 31, 1897, and in view of the fact that our General Fund is now \$8,000 overdrawn it is decided that, among the retrenchments being made, this service be discontinued for the present. In California aid has been given to Sacramento since 1888, and to Eureka from 1891 to '96, when it was able to support itself. Santa Barbara was aided two years. In March, 1889, David Wetzell, was sent to a struggling church at Portland, Ore. Two years later that was self-supporting. Then in 1890 a mission was started among the Chinese at Portland, and Jeu Hawk was placed in charge in 1892. This has resulted in 23 baptisms. He has a night school; average nightly attendance the last year, 24. Number enrolled, 66. Conversions during last year, 5.

Local church aid, mostly in small amounts and for limited time, has been given to various points in Kansas and Nebraska; also to Buffalo and Rochester, N. Y.; Altoona, Pa.; Roanoke, Newport News and Charlottesville, Va.; Winston, N. C.; Athens, Ga.; Duluth, Minn.; 3rd church, Portland, Ore.; West Superior, Wis., and other places. Also appropriations have been made to the State work in Arkansas,

New York and Florida, and for two years to a State Evangelist for Washington, who devoted part of his time to Oregon and Idaho; also, to the colored C. W. B. M. for an Evangelist to labor among that people; to an Evangelist for the Southern District of Minnesota, and this year for the State Evangelist of that State.

Ann Arbor.

Ann Arbor, the seat of Michigan University, one of the largest and most popular institutions for higher education in America, contains about 14,000 inhabitants. There are about 3,000 students in the University, coming from every State in the Union and all parts of the civilized world. Many of these are seekers after truth in its broadest and best sense. In 1886 the Michigan State Board of Missions named this city as a most important point for the Disciples to plant a church in when the way should open for it. At once the Christian Woman's Missionary Society of Michigan and the Christian Woman's Board of Missions began planning to accomplish this work. At that time a Godly woman, Mrs. Sarah Hawley Scott, was a member of the Central Church of Christ in Detroit, and of the Auxiliary in that church. In February, 1887, she rested from her labors, and her works do follow her. She bequeathed most of her estate to her Auxiliary, the C. W. B. M., the Michigan State Board and G. C. M. C. These four parties soon agreed among themselves that all the bequests, amounting to \$12,590.33, should be used in the erection of a

church building in Ann Arbor, with the understanding that the C. W. B. M. take charge of the work and foster a mission there. A lot was purchased by the Disciples of Michigan, and the foundation for the building laid in 1888. Delays in settling the Scott estate and in securing additional funds so retarded the work that it was not completed till 1891. The entire cost, including lot, heating, furniture, etc., was about \$17,000. C. A. Young began work there as pastor August 15, 1891. The dedication services were held October 11, B. B. Tyler, of New York, preaching the sermon. The church was organized October 25, with twenty-nine members, most of them students in the University. About twenty citizens were added during a meeting in January, 1892. The growth of the congregation in numbers and spirituality has been gradual and steady since that time. The present membership is 176; about forty-five of these are students. It is a working church. It contributes generously to all departments of the church work, home and foreign. It has a Mission Band, a Junior C. E. Society, a Y. P. S. C. E., a Ladies' Aid Society, a C. W. B. M. Auxiliary, and, of course, a Sunday school. For two years it has been conducting a mission at Carpenter's Corners, in the city, from which several persons have come into the church. W. M. Forrest has been the pastor since June, 1896. G. P. Coler was the preceding year.

The Bible Chair.

At the State Convention of Michigan, August 27, 1892, "a committee was appointed to make arrangements for the endowment of an English Bible Chair, at Ann Arbor, Mich., in connection with the University." This committee earnestly appealed to the Christian Woman's Board of Missions to undertake this work. It was carefully, prayerfully considered by the Executive Committee and approved. At the Nashville Convention in October following, the President, Mrs. Burgess, in her annual address, recommended it. This was a new departure. No such thing existed, the world over. She said: "The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair, at the seat of the University of Michigan. The great University is already established there, and the courtesies of the institution are offered to us. The demand for Bible study can be met by endowing a chair and putting a competent teacher in charge." It was a heroic step, but she had studied the matter, she had faith, and she took the step. The recommendation was freely discussed and endorsed by many representative Brothers and Sisters in the Convention, and then referred to a committee, who reported recommending that the Executive Committee be instructed to select some one to travel and encourage and advance this enterprise as much as possible during the coming year, "with the distinct understanding that *our C. W. B. M. treasury is not to be drawn upon for this purpose.*"

This was unanimously adopted by the Convention and warmly approved by J. W. McGarvey, J. H. Garrison, B. B. Tyler and others. The Executive Committee followed their instructions. C. A. Young was sent into the field and H. L. Willett called to the Ann Arbor pulpit during his absence. The work of the Bible Chairs began Oct. 1, 1893, with H. L. Willett, instructor, and Clinton Lockhart, assistant. Since the work was begun, there have been students enrolled and funds collected from Oct. 1, each year, as follows:

1892-3.	Enrollments....	00	Receipts.....	\$1,743	20
1893-4.	“	59	“	3,453	54
1894-5.	“	54	“	3,434	46
1895-6.	“	95	“	3,906	50
1896-7.	“	130	“	4,612	18

Total receipts..\$17,149 88

About \$7,900 of this is endowment, loaned, well secured. The balance was expended in the work. Several bequests have been made to the cause, the largest being \$5,000. Clinton Lockhart resigned at the end of the first year. Then the work was carried on by Messrs. Willett and Young till February, 1895, when Mr. Willett, having taken work in Chicago University, G. P. Coler was secured for the Bible Chair work. Lectures are given occasionally by outside parties, which are free to Bible Chair students. It requires \$10,000 to endow a lectureship; \$25,000 to endow a professorship; \$50,000 to endow a Bible Chair. Within the last two years work similar to this has been started in the Universities of Missouri, Oregon and California, by the Disciples in those States.

This year it has been inaugurated in the Universities of Virginia and Georgia, under the auspices of the C. W. B. M., the churches in these States being responsible for the expenses.

Hazel Green.

For several years the Sisters in Kentucky were sustaining a "Mountain Mission" in their State, building up a school and church at Hazel Green, Wolfe county. In 1886, this was provisionally placed in the care of the C. W. B. M. In 1888 it was formally and fully transferred to this Board and became one of its permanent enterprises. The school opened that autumn with R. H. Wynne, principal; Emma Jenkins, assistant. The property was valued at \$3,500. Mr. Wynne taught during the week and preached every Lord's Day. The design from the first was to make it a training school for Christian teachers, who, with their own characters built up and strengthened, mentally and spiritually, should go out into their own neglected mountain districts to uplift and train in the Christian life other young people, who were otherwise almost destitute of educational advantages. In September, 1890, W. H. Cord and wife took charge of the work there. In 1891, the Board built the Academy Home at a cost of about \$3,500. During the session of 1890-1, 76 pupils enrolled. Tuition receipts were \$303. Session of 1896-7, 143 enrolled. Of these 71 were boarders, and 52 were district school teachers; 15 took lessons in music and 9 in bookkeeping. The tuitions for the year

amounted to \$800. The tuition is very low because the people are very poor. Five teachers are employed in the Academy. The more you look into the working of this mission the more it will commend itself to you. It was the first of its kind in the mountains of Kentucky. Now 12 have been started by four denominations.

MEXICO.

During the year 1895 the way seemed to open for the Christian Woman's Board of Missions to start a mission in C. Juarez, Mexico, opposite L. Paso, Tex. M. L. Hoblit, who already was master of the Spanish language, was engaged to take charge of it. He began work December 1 of that year. A school was opened Sept 1, 1896. Miss Bertha C. Mason, of Houston, Tex., was employed to aid in this and other work. The location did not prove satisfactory. The school closed in May, 1897. Monterey was recommended as a better Mission point, Mr. Hoblit moved there in June, and is getting settled in his work. Miss Mason returned to Houston.

OFFICERS SINCE 1874.

Mrs. Maria Jameson was President from October, 1874, to October, 1880. Mrs. O. A. Burgess from October, 1880, to March, 1881, when she resigned on removing to Chicago. Then Mrs. Jameson was again called to this position and served till October, 1890. From that date to present time Mrs. Burgess has been again serving.

Mrs. C. N. Pearre was Cor. Secretary from

October, 1874, to October, 1875; Mrs. Sarah Wallace till October, 1880; Mrs. Jameson to March, 1881; Mrs. Sarah E. Shortridge March, 1881, to April 1, 1890, when she fell asleep in Christ; Miss Lois A. White from April, 1890, to present time.

Mrs. Sarah Wallace was Rec. Secretary from 1874 to 1876; Miss Marie Cole, 1876 to 1878; Mrs. Naomi Tomlinson, 1878 to 1880; Mrs. Lizzie A. Moore, 1880 to 1887; Mrs. Sarah Wallace, 1887 to 1889; Mrs. Annie B. Morrison, 1889 to present time. In 1894 she married Col. S. F. Gray.

Mrs. O. A. Burgess was Treasurer from 1874 to 1878; Mrs. R. T. Brown 1878 to 1880; Mrs. Mary C. Cole 1880 to 1890; Mrs. J. R. Ryan 1890 to 1892; Miss Mary J. Judson 1892 to present date.

EXECUTIVE COMMITTEE.

This committee, as described under "Organization," soon became cumbrous. In 1886 the constitution was so amended as to omit the State Managers. Also instead of having a Vice-President in each State, that there should be State Presidents only, and a National Vice-President was provided for. Mrs. O. A. Burgess thus served the Board from 1887 to 1890; Mrs. Mary Armstrong 1890 to 1892; since then Mrs. A. M. Atkinson. The State Presidents and Secretaries were continued members of the Committee, having each a proxy vote on important matters. The local Executive Committee meets regularly the 1st and 3d Wednesdays of

each month in all-day sessions at the office in Indianapolis, in interest of the work. These ought to be to all C. W. B. M. women everywhere days of effectual, fervent prayer, that wisdom from above in large measure may be given to these women as they consider the important and often very complicated and perplexing problems that come to them for solution.

MISSION BANDS AND JUNIOR CHRISTIAN ENDEAVOR SOCIETIES.

Organizing and training the children systematically for Mission work was begun by our Board in 1884, and placed in care of a National Superintendent, Mrs. Joseph King. A few Bands had been formed before that time, but they were working independently. In 1885 Mrs. King reported the Department well started and growing, but the children wanted some definite object to work for as their own special business. While the Board was casting about for some suitable work for them, the sad news came from Japan that Mrs. Josephine Smith, a Missionary of the F. C. M. S. had fallen asleep in that far away land. Then came the thought of erecting a chapel to her memory in Akita, where she lived and labored and died. With one mind the children took hold of it. In 1886 Mrs. King reported that the needed amount, \$1,700, was in the treasury. Building was made their special work, and they have been building, building, ever building homes, chap-

els, schools, orphanages, hospitals, almost constantly since.

In 1887 and 8 they were working for a bungalow at Bilaspur, India, and a church at Missoula, Mont.; in 1889, school-house and orphanage at Bilaspur; 1890, hospital, Bilaspur; 1891, aiding the General Fund mainly; 1892, furnishing hospital; 1893, school in Kingston; 1894, dormitory in Bilaspur; 1895, bungalow in Bina and enlargement of Chata school in Bilaspur; 1896, bungalow and orphanage in Mahoba, and \$1,000 for support of orphans in India; and this year, 1897, for a Mission home at Oberlin and chapel at Torrington, Jamaica, and \$5,000 for various buildings in India.

About 1892 and later, when enthusiasm was greatest in the Christian Endeavor movement, many of our Mission Bands changed to Junior Endeavor Societies, and whatever money they raised was applied to local demands or given indiscriminately. Some of them raised none. Thus, they were lost to us, and they lost the missionary training that they had been receiving in the Bands. It was a serious question how to correct this, but they were gradually educated back to giving for missions, in part, and then the officers of the United Society of Christian Endeavor greatly aided by publishing the following: "In order to encourage the giving of money through the denominational Boards we have made it a rule that only Societies whose contributions were sent in that way should be enrolled upon the Roll of Honor."

Mrs. King served as National Superintendent

of this department from 1884 to 1893; Mrs. J. C. Black from 1893 to 1896; since then Miss Mattie Pounds.

In 1890 Missouri appointed a State Superintendent of this work, which proved so helpful there, that other States soon followed the example. In October, 1886, Mrs. King reported the whole number of bands 156. In 1896, Mrs. Black reported whole number of Bands, Circles and Junior Societies 675. As Miss Pounds says, "It has been a popular work from its beginning, and has made steady increase in both the number of Societies connected with it, and in the amount of their contributions, as will be seen from the following table:

		Amount Contributed.
1884-5 No. Mission Bands.....	28	\$147 03
1885-6 " "	155	1,520 76
1886-7 " "	222	3,496 02
1887-8 " "	415	4,259 55
1888-9 No. M. B. & M. Cir.....	533	3,163 50
1889-90 " "	447	4,927 76
1890-1 " "	524	4,673 43
1891-2 " "	438	3,115 86
1892-3 No. M. B. & M. C. & Junior S. C. E.	448	4,682 75
1893-4 " "	633	5,031 45
1894-5 No. M. B. & M. C. & Junior and Intermediate S. C. E.....	674	5,548 01
1895-6 No. M. B. & M. C. & Junior and Intermediate S. C. E.....	694	6,760 89
1896-7 No. M. B. & M. C. & Junior and Intermediate S. C. E.....	1146	10,402 36

LITERATURE.

Until 1883, we had no literature of our own, either permanent or current. True, the editors of our church papers from the first gave us freest use of their columns for the promotion of our work, and these favors were gratefully accepted, but a paper wholly devoted to our

mission interests had been greatly needed all the time. Lack of means prevented our starting it until in May of this year, the first number of the *Missionary Tidings* was issued, edited by Mrs. M. M. B. Goodwin. It was a small, four-page, monthly paper. Mrs. Goodwin's health so failed during the summer that she resigned in September following, and a Publication Committee, Mrs. L. A. Moore and Mrs. S. E. Shortridge, had charge of it till 1888. Since then it has been edited by the Corresponding Secretary. It is now a twenty-page paper, with 12,000 copies issued per month.

In 1885, we started a Leaflet Fund and supply. We keep in stock a large supply of these valuable little helpers, for both the older and the younger people. In May, 1890, we began publishing *Little Builders at Work*, an eight-page monthly paper for our young people. In May, 1896, the name was changed to *Junior Builders*. It is now a handsome, illustrated, sixteen-page paper. Each month 11,000 copies of it are issued.

GENERAL AGENT.

On the return of W. K. Azbill from Jamaica, where he was in the service of this Board from 1882 to 1886, he was employed as General Agent of the C. W. B. M. "His principal mission was the enlightenment of the churches concerning our organization, to instruct weak Societies, stimulate the careless and indifferent and encourage and strengthen all." Besides this, he at various times and places gave atten-

tion to property interests of the Board, as at Hazel Green, Ann Arbor, Butte City, etc. Early in 1889 this service was discontinued, and Mr. Azbill passed from our employ.

HOUR OF PRAYER.

In July, 1887, Joseph King earnestly appealed to our Executive Committee "to fix upon and name a day and hour in each week for prayer, when all whose hearts move them to pray may retire to their closets and make united supplication for the cause of missions, for missionaries and for the churches. * * * What an inspiration to our missionaries to know that on a certain hour in every week thousands pray for them! And above all, it would make glad the heart of Christ." This was brought before the National Convention in October and warmly approved. Five o'clock Lord's Day evening is the appointed time. It is a sweet, a holy hour. God's benediction rests upon it. Jesus blesses it. Let every one observe it.

THE OFFICE.

During the first thirteen years of our existence as a Board of Missions all the books and papers were kept in the homes of the officers. The Executive meetings, too, were held in the homes. The Convention in 1887 directed the establishment of an office for headquarters, where all records and documents of every kind should be kept, Executive meetings held and the business of the Board transacted. This direction was early carried out. Three rooms

in a brick block, centrally located, were secured and occupied by the Committee in August, 1888. They are at 306 North Delaware street, Indianapolis, Ind. Here the Corresponding Secretary, the Treasurer and the Superintendent of Young People's Work, with their assistants, eight all together, toil day by day and often far into the night. Here four deliveries of mail are brought every day, with important letters requiring much attention, not less than 12,000 a year, and of less important ones many hundreds more. Here the copy for the two papers and for all our leaflets is arranged and sent to the printers, and here the proof is read. Here papers and leaflets are stored in quantities and picked out, put up in packages and sent out on orders. From here not less than fourteen large mail bags of *Tidings* and *Junior Builders* are sent out every month; and almost every day great bundles, as much as a man can carry, are sent out on special orders. Here are kept the sets of books for receipts and disbursements of the various funds, for subscriptions to the papers, for mortgages and other purposes. Here incoming and outgoing missionaries, also friends and co-workers in the C. W. B. M., come from far and near for Christian greeting, counsel, conference and communion, receiving cordial welcome and gracious benediction.

MISS PAYNE'S HISTORICAL SKETCH.

In 1888 Miss M. Lucilla Payne, of Kansas City, Mo., wrote a brief historical sketch of

the C. W. B. M. to supply a deeply felt want. Only a limited number was printed, and the supply was exhausted several years ago.

C. W. B. M. DAY.

At the State Convention of the C. W. B. M. of Illinois, August, 1889, the President, Mrs. Persis L. Christian, recommended that "we establish a C. W. B. M. day in this State for the purpose of making our work known throughout the churches, and also for soliciting money." This was adopted, and the last Sunday in November was the day appointed. At the Louisville Convention, in October following, it was decided to have a National C. W. B. M. day, and the first Sunday in July was chosen for this. It was first observed in 1890.

EDUCATIONAL DAY.

The object of Educational Day, as stated, is: "1. To emphasize the importance of saving our educated young people from skepticism, and of training them for Christian service; and, 2d, to secure offerings to maintain the work and aid in raising a permanent endowment of \$50,000 to be controlled by the Christian Woman's Board of Missions." It was inaugurated at the Nashville Convention, October 15, 1892. It was there arranged that the Auxiliaries hold a midweek service on the regular prayer-meeting night the second week in February, 1893, in interest of our State colleges and of the proposed Bible Chair at Ann Arbor, Mich.; that a collection be taken and one-half of it go to the

Bible Chair, the other half to the college in the State where the meeting is held. In States where we have no college the whole amount to go to the Bible Chair. A goodly number of Auxiliaries observed it, and brought \$1,664 to our treasury. But the date seemed not quite opportune, coming as it did just before the regular collection by the churches for foreign missions, the first Sunday in March. In 1894 it was held in January in interest of the Bible Chair only. But this date was not satisfactory. In 1895 it was changed to the first week in December, at which time it was observed that year and in 1896 and 1897. The Indianapolis Convention in 1897 decided that in 1898, and thereafter, our two special days, C. W. B. M. and Educational, should be combined and observed together in December, thus presenting to the churches all our interests in one day.

THE C. W. B. M. MANUAL.

What to do and how to do it has been a puzzling matter to many a devout Auxiliary woman who wanted to do just the right thing in the right way before God in this mission work. In 1893 Mrs. Persis L. Christian prepared a Manual that clearly answers the questions. She tells of the organization of the National Board and of the Auxiliary. She explains the duties of the officers of the Auxiliary, how to conduct the meetings, prepare programs, raise funds, etc.; tells how to manage district and county work; gives a generous list of "Practical Hints," and crowns the whole with a "Finale" that

every Christian woman should read and heed.

THE C. W. B. M. AMONG OTHER ORGANIZATIONS OF WOMEN.

At the World's Congress of Representative Women, held in the Art Palace, Chicago, May 15 to 22, 1893, the work of the Congress was divided into eight sections: 1, Education; 2, Industry; 3, Literature and Art; 4, Moral and Social Reform; 5, Philanthropy and Charity; 6, Civil Law and Government, 7, Religion; 8, Science and Philosophy. The Congress Committee, having requested a report of the Christian Woman's Board of Missions, our National President, Mrs. O. A. Burgess, was chosen to represent us there, and on Friday, May 19, she gave a concise account of the organization, the methods and the work accomplished by this Board. This was published in the July *Tidings* of that year.

On Friday, January 15, 1897, there was held in New York City an Inter-Denominational Conference of Women's Foreign Mission Boards. The Christian Woman's Board of Missions was represented in this Conference by the Corresponding Secretary, Miss Lois A. White. An account of her trip is given in the March *Tidings* following. Attendance on these Union gatherings brings no immediate financial returns, but they foster and develop in no small degree the spirit of union among the Lord's people. Then, with Missionary Boards as with people, it is a good thing for them to come to-

gether sometimes, get acquainted with one another, and all learn by conference the best known methods and ways of managing the work that each has learned by its own experience. As A. McLean has said, "It is good to know these people. They are intelligent, consecrated, cultured." He might have added, *experienced*.

ANNUAL LEAFLET.

In 1893 the Board, by request, began publishing annually a leaflet, giving in condensed form a report of its work for the preceding missionary year, together with an outline of the origin of the Board. It is very helpful for reference, and C. W. B. M. workers should secure and preserve a full file of them.

THE JUNIOR MANUAL.

The C. W. B. M. did itself proud by publishing as its first book this volume prepared by Jessie Brown Pounds and Mattie Pounds to aid workers with and for the boys and girls. It was issued in 1897, and its pages are brimming with inspiring helps for Junior C. E. Superintendents. The edition numbered 1000.

MEMBERSHIPS.

Until 1890, the payment of \$1 made one an Annual Member of the C. W. B. M. Since that date the terms are \$5 for each annual member.

A Life Membership is \$25, paid within two years, in not more than two installments. This was so from the first.

ORGANIZERS.

At the close of the State Meeting at Eureka, Ill., September, 1874, Miss E. J. Dickinson called together the Sisters in attendance, and explained to them the work to which Mrs. Pearre was calling all our Sisterhood. This was six weeks before the C. W. B. M. was organized. She had already organized a Woman's Missionary Society in her home church at Eureka, and insisted that those present do the same thing in their home churches. Several Brethren attended this meeting, among them the late Ira J. Chase, then pastor of the church at Peoria. He was much interested, urged and induced the meeting to form a State organization and to send one of their number out among the churches in the State to form these Societies. Later other States sent out organizers as they could arrange for them. In 1890, Mrs. Persis L. Christian, of Arkansas, was appointed National Organizer. She does not give all her time to the work, but each year has spent some time building up and strengthening the work in the States where the cause is weak, and help most needed. She also responds to calls from stronger States to aid in their Convention work, they paying her expenses and salary.

From December 1, 1896, to October 1, 1897, Miss Lura V. Thompson, of Illinois, labored for the National Board as General Organizer, devoting her entire time to it. She spent some time in Minnesota, Wisconsin and Michigan, then in the Atlantic States from Pennsylvania to Florida, then in Montana and the States

bordering on the Pacific. Her work was similar to Mrs. Christian's.

THE FUNDS.

The General Fund is for the current expenses of the work. It is made up of Auxiliary Contributions and Annual Memberships, together with all Life Memberships, bequests and other gifts not otherwise ordered by the donors.

The Endowment Fund is permanent. The interest only can be used and for India missions. At first all life memberships, and bequests not otherwise ordered by the donors, were used to build up the Endowment Fund. This was changed in 1891, and since that time these gifts go into the General Fund unless otherwise ordered by the donors. At the close of 1881 the Endowment Fund amounted to \$3,425. It now amounts to \$27,241.44, and is kept loaned on first mortgage real estate security. It was at first kept in charge of a trustee under bond for twice its amount ; but in February, 1880, the Christian Woman's Board of Missions took out articles of incorporation, thus acquiring recognition in law, and the Fund was then placed in the hands of the Treasurer.

The Memorial Fund is composed of gifts in memory of deceased friends. It is permanent, kept loaned on good security, and the interest used in the work in the United States. It amounts now to \$1,830.94.

The Bible Chair Fund is composed of collections on Educational Day and special gifts. Part of it is used for the current expenses of

the Bible Chair work. The balance is permanent, and kept loaned well secured.

The Organizers' Fund is for general organizing work, is made up in part of voluntary personal contributions, and part donations by the stronger States to aid in extending the work in the weaker States. Efforts are being made in recent years to induce all Auxiliary members to contribute 5 cents a month for "State Development" in addition to their "not less than 10 cents a month" for the general work. Also to induce each State to send 10 per cent. of such contributions to the Organizers' Fund at headquarters. This idea is growing.

The Leaflet Fund is composed of voluntary contributions and payments for leaflets and is used in preparing, purchasing and distributing these aids to the work.

CONCLUSION.

The foregoing sets forth some of the work of our Board, but the best can not be told. No words can reveal the largeness of heart, richness of faith, sweetness of hope, blessedness of life that have come, not only to those receiving the ministries of these women, but much more to the women themselves. All have been lifted into a higher, holier life, nearer to God, in this service. The Savior's words have been abundantly verified, "It is more blessed to give than to receive."

As many C. W. B. M. members have contributed to this sketch, it may now go forth as a brief autobiography of the Christian Woman's Board of Missions.

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MISSIONARIES TO JAMAICA SINCE 1874.

W. H. Williams	1876 to 1879
James Tilley	1878 " 1884
Miss Jennie Laughlin	1879 " 1880
I. G. Tomlinson	1880 " 1882
Miss Marion Perkins	1880 " 1882
W. K. Azbill	1882 " 1886
Miss Sallie McEwan	1883 " 1885
W. S. Houchins	1883 " 1885
John Thompson	1884 " date
C. E. Randall	1885 " date
R. M. Chamberlain	1885 " 1887
R. E. Swartz	1886 " 1888
J. W. Jenkins	1886 " 1889
J. H. Versey	1889 " 1894
Wm. W. Rumsey	1889 " 1892
Clariss Yuell	1889 " 1890
W. H. Hayden (July to Nov.)	1888 " 1888
J. C. Smith	1891 " 1893
M. A. Collins	1891 " 1893
H. L. Gow	1891 " 1893
A. C. McHardy	1892 " date
Wm. W. Rumsey	1894 " 1896
Miss M. Isabel McHardy	1896 " date
Neil MacLeod	1896 " date

MISSIONARIES TO INDIA SINCE 1882.

Mary Graybiel	1882 to 1891
Ada Boyd	1882 " date
Laura V. Kinsey	1882 " 1887
Mary Kingsbury	1882 " date
Dr. Olivia A. Baldwin	1888 " 1894
Dr. Arabella Merrill	1888 " 1894
Kate D. Lawrence	1890 " 1891
Bertha F. Lohr	1893 " date
B. Mitchell	1893 " date
Mrs. Laura V. Mitchell	1893 " date
Mattie W. Burgess	1893 " date
Ida Kinsey	1893 " date
Jane Wakefield Adam	1894 " date
Mary Graybiel	1894 " date
Adelaide Gail Frost	1894 " date
Elsie H. Gordon	1895 " date
Bessie Farrar	1895 " date
M. Alice Spradlin	1895 " date
Dr. E. C. L. Miller	1895 " date
Dr. Lillian B. Miller	1895 " date
Mrs. Sarah Egan (since Aug.)	1897 " date
Ella M. Maddock (since Nov.)	1897 " date